SUGGESTION

"Man's whole education is the result of Suggestion."

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A CASE OF SUGGESTED BLINDNESS CURED BY SUGGESTION.

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Awhile ago I had occasion to observe a case of blindness unintentionally induced by adverse suggestions and to witness a rapid cure of the same by suggestions intelligently directed. Technically, the case would be called one of hysterical blindness or hysterical amaurosis. I report this case because it illustrates forcibly how simple complaints may be converted into serious and annoying ones when patients, especially if they are highly suggestible, are surrounded by an unwholesome mental atmosphere, when they are at the mercy of anxious and over-assiduous parents and relatives and like unfavorable influences.

At the time of my first visit for the illness which gave me the subject for this article, the patient, a woman, age 37, was suffering from headache, the pain and tenderness being especially severe at the back of the neck and over the eyes, over the frontal sinuses, pains throughout the body, fever, swelling over the frontal sinuses, lachrymation, sneezing, a dry, irritating cough, loss of appetite, constipation, coated tongue and prostration. In short, she was suffering from epidemic influenza, or la grippe. Treatment by medical means, combined with that form of suggestive treatment known as *"suggestion by simple affirmation,"* quickly relieved all the symptoms, excepting some slight pain over the frontal sinuses and a moderate degree of prostration, both of which symptoms were still complained of at the end of two weeks.

As the patient had not improved as rapidly as I had anticipated or as rapidly as a person of her age ought to, I came to the conclusion that the pain over the frontal sinuses, the prostration and the slight disturbance of sight complained of at the end of the second week, failed to improve because she was debilitated and hysterical. Her previous history and the condition of mal-nutrition presented by her at the time justified this conclusion, and the correctness of this diagnosis was verified by the subsequent source of her illness and by the successful result achieved from treatment directed toward the cure of her condition of mal-nutrition and hysteria.

From the previous history of this patient, I gathered that she had often been a sufferer from hysterical disturbances and that she was suggestible to a marked, if not to an abnormal, degree; hence, her

symptoms were apt to be exaggerated and her illness unduly prolonged. She married at twenty and is a mother of five children, three of whom are living and are somnambulists. Her family affairs were trying, and caused her considerable worry and sickness. Both of her parents are of highly neurotic temperaments, being easily moved to extremes of emotional excitement. Her sisters and two brothers are of the same emotional temperament as the parents. During the summer previous to the February in which the patient was afflicted with la grippe, her husband almost succumbed to sunstroke. This incident naturally was a severe shock to her—a violent *psychical trauma,* if I may speak in simile—and she dated her ill health from that time. For over six months she was continually in a worrying mood and feared the worst, as she expressed it. During this time she suffered from insomnia, or, when she did sleep, from annoying dreams, from poor appetite, nervousness, crying spells, weariness, pains, numbness, constipation and numerous other subjective symptoms off and on. During this time she lost in weight and found it impossible to attend to her duties as formely.

In the beginning of the third week of her illness, the patient laid most stress upon her disturbances of sight and asked repeatedly: "Doctor, are you sure that I will not become blind?" Of course, I told her that, as soon as she was stronger and her brain better nourished, she would see as well as anybody and be free from nervousness. Treatment suitable to her case was prescribed and developments were awaited. A few days later she was free from pain, felt much stronger, had a better appetite, slept better, was in better spirits, but she complained of being totally blind, of having a large lump in her neck on the left side and of the left leg feeling heavy and producing a dull vibratory sound, resembling that produced by a bass drum when struck, whenever she put or stamped the foot on the floor.

Examination of the eyes showed nothing organically wrong with them or with their appendages. The disturbances in the field of vision were greatest in that portion of the field corresponding to the left eye. The pupils of both eyes responded normally to light. The patient claimed she could only distinguish bright light from darkness. Differences in color she could not distinguish at all, for all was either gray or black. When requested to walk about, she did so carefully, but did not avoid obstacles placed in her path unknown to her. There was partial deafness in the left ear and loss of smell in the left nostril. Numerous areas of anaesthesia, all to the left of the median line of the body, were discovered on the skin of the face, arm, body and leg. No lump in the neck was discernable by sight or palpation. She gave no history and presented no evidence of past or present kidney or heart trouble, of rheumatism, of organic brain or spinal trouble, of tuberculosis or of syphilis. Her urine contained no albumin or glucose. What attracted my attention strongly was the fact that the patient, instead of being highly anxious at such a serious prospect—the possibility of being blind—seemed rather amused than otherwise at the sudden loss of sight.

Several physicians at the time suggested to me that, in spite of the patient being hysterical, perhaps the la grippe, by causing a functional sensory paralysis in the visual areas of the brain and optic nerve, was the essential cause of her blind-

ness; but my knowledge of suggestion and of the objective and subjective symptoms presented by this patient convinced me that her blindness was purely and solely of a hysterical nature, of psychical origin. Knowing that hysterical disturbances of functions are frequently the result of unwholesome or adverse suggestions, I asked the patient to tell me when, where and how she first got the idea in her head that she would get blind. In a confident and commanding tone of voice, I said: "Tell me all. You either read about blindness or else somebody spoke of blindness to you. Tell all now; who mentioned blindness to you?" Then came the significant answer, which was (essentially) that her mother visited her during the attack of la grippe, sometime during the second week of the illness, and, on hearing the patient complain of the inability to look at the light or to see bright objects with comfort and clearness, expressed the opinion that the patient might become blind, and related to her the case of a child who, while in its mother's arms, suddenly exclaimed, "Oh, mamma! all the lights are out," and began to cry on account of the darkness. The daily paper in which the mother read of this incident stated that it occurred in a drug store in the evening, and that the lights did not go out. The paper further stated that noted oculists pronounced the child hopelessly and permanently blind. The patient stated that when her mother related this case to her, she was strongly impressed; that she became conscious that her own sight was getting weaker; that the details of this sad case were continually before her mind when she was awake, and that she believed and felt that she surely would be hopelessly blind also.

With this knowledge of the exciting cause of the patient's blindness in my possession, I was positive that formal suggestotherapy was the best line of treatment for this case and that it would cure her rapidly. As this patient was fond of the spectacular and mysterious and as simple affirmation, or informal suggestotherapy, which, by the way, is a form of suggestive therapeutics that I use considerably and with much satisfaction in my practice, was not novel enough for her, I determined to employ in her case a method of giving Suggestion which resembled the older mysterious and spectacular one, popularly known as animal magnetism. In the treatment by suggestotherapy of patients belonging to the class of which this patient was a type, I have often found it useful to create some mystery or to allow the patient to create one concerning the nature of the treatment, in order to insure the necessary amount of enthusiasm on their part and also to satisfy their longings after the mysterious and fanciful.

The formal suggestive treatment of this patient was begun as follows: I said: "Mrs. R., you have read frequently in the daily papers of those wonderful cures performed by Prof. D., of Twenty-Seventh Street, who styles himself a vitapath, by a method which the papers say has puzzled doctors for ages. You know that he cures diseases by restoring the equilibrium of the disturbed nerve currents, or magnetic currents, in his patients, merely through the laying on of hands. You have always considered this method of curing diseases wonderful, and it is. You have heard and read in books and newspapers that only certain persons are endowed with power to cure diseases in this way. Now, I propose to cure you by this method, but, as my time is limited

this afternoon, I will make no elaborate tests to show you the wonderful effects and the power of this psychic force, which force I have the capacity to determine and control perfectly. With your permission and earnest co-operation it will be easy for me to restore your sight quickly and permanently and also to cure your nervousness." The patient then exclaimed: "Oh, doctor! I am glad that you can cure me by magnetism. I always imagined that you were endowed with magnetism to an extraordinary degree."

The patient assumed the recumbent position, with only one pillow under her head, at my request, and I then directed her to close her eyes and relax all over. In a few minutes after touches here and pressure there, she finally relaxed thoroughly and was as limp as a rag doll. I then said to her: "Give me your whole attention and fix it instantly and completely upon that part of your body of which I shall speak or which I shall touch." My left hand was then passed over her head and face and my right hand laid upon her right wrist. The moment my hand touched her forehead there was a distinct convulsive movement of the body, resembling that produced by an electric discharge through the body from a charged Leyden jar battery. Of course this apparent shock was only simulated by the patient. After making more short passes over the subject's face for a few minutes, sometimes up and down and at other times from side to side, long passes with both hands were made from head to foot and from foot to head in an arbitrary manner for some more minutes. Then I raised the subject's right arm; it remained elevated and rigid in a state of tetanic contracture—catalepsy. Other persons who were present were unable, even by considerable effort on their part, to budge the catalepsed arm from its position. A simple verbal suggestion, "That will do," from me dispelled the catalepsy instantly. The following suggestions were then given: "You are sleepy. You cannot open your eyelids. They are so heavy, they are stuck so tightly together, so tightly together that you cannot open them until I touch them. You hear, you cannot open them until I touch them. Now, try. See, you cannot. That will do."

These tests showed me that the patient was in the suggestive condition, that she was a somnambule and that she would accept and act upon suggestions even if absurd. The patient's face was then turned toward the light and my right hand, with the fingers spread apart, was held before her closed eyes. It was then suggested to her: "You see my hand is lit up. You see distinctly the whitish glare surrounding it. You see the red and blue flashes of light emitted by it." She acquiesced in these absurd suggestions and she insisted, in the waking state, that she saw everything just as it was suggested. Other suggestions given were: "Now your sight is entirely restored. You can see me now, even with your eyelids closed. When I touch your eyelids you will open them and see distinctly, not only me, but everybody here and everything in this room." The lids were then touched and these suggestions given: "Open your eyes and look. Look at me, look at everybody, look at everything in this room. You can see, you can see distinctly." The patient did as bid, and named correctly everybody at whom and everything at which she was requested to look. She was again requested to close her eyes, and these suggestions were

given: "Now, you feel better in every way. The improvement will last until tomorrow. You will sleep soundly tonight. You will awaken tomorrow morning feeling refreshed, strengthened and hungry. You will see everybody and everything about you distinctly." These suggestions and some minor ones were repeated five times, and then the patient was restored to her usual state of personality by touching the lids and saying to her: "That will do. Awake. You are wide awake, feeling well in every way."

The next day the patient's condition was somewhat better. The disturbances of sight had returned after I left, but they were less severe. She complained that everything she saw was still either black or gray in color. I will say here that the ability to distinguish colors correctly was the last of the visual disturbances to become normal. It was evident to me that the nutrition of her brain and body had to be improved, her will strengthened and her morbid condition of self-consciousness modified or corrected before her complete recovery would ensue. I knew of no treatment that would meet these indications better than formal suggestotherapy intelligently applied. The suggestive condition was again induced in the patient and these suggestions were slowly given: "Your will is strong enough at any time to control your thoughts and keep them in proper channels. You know that most stories which you read in daily papers are apt to be exaggerated or false. You know that most persons misquote what they read in the papers. I want you to recall to memory as often as possible only those experiences which have afforded you pleasure in the past. In your present experiences, look only for the pleasant and the beautiful. Think only of health, of happiness, of cheerfulness, of strength and of fearlessness. These are all real conditions, these all have duration. You see, hear, smell better. You feel immediately each and every touch on any part of your body. Feel your neck." Here the patient did as directed, and put her hand on her neck. "Feel for the lump. You feel that there is no lump. That was merely a mistaken idea of yours. That idea annoys you no longer. You have an irresistible desire to be a healthy woman, a normal woman; therefore, you are determined to do just as every healthy woman does. Eat three good meals a day. Eat plenty of nourishing food. Drink two quarts of fluid a day. Drink in sips and often. Go out of doors for at least one hour every day. Take deep breaths. Take exercise. Associate with cheerful persons and be cheerful all the time. Sleep tonight, sleep soundly all night. Sleep every night, sleep soundly. Every day attend to the calls of nature at the proper time. The fluid you drink causes your bowels to move regularly. Even now you feel hungry, hungry, hungry, and so thirsty, thirsty, thirsty. Thirsty all the time. You are to make no special effort to recall all these suggestions, but you will act upon them faithfully nevertheless; for they will sing in your ears continually. Wholesome ideas of hunger, thirst, health, cheerfulness, strength, fearlessness, happiness, sleep and determination will be with you all day long. Try how you will, you cannot shake them off. They control all your actions and make you a healthy, cheerful and normal woman." These suggestions were repeated five or six times during the seance.

The patient was given this line of treatment daily for three weeks, at the

end of which time she was free from her complaints and was in better health than at any time since childhood. At each seance the above main suggestions were given with little or no variations. Secondary suggestions were given when necessary; but at no time were the main suggestions varied or the secondary suggestions added without some good reason for so doing. The educational part of the treatment was given during the waking state, so as to avoid crowding too many suggestions together during the suggestive condition. In this way we saved time and prevented the confusion of the subject. We attempted to inculcate only a few constant and imperious ideas by repeated suggestions in this patient; for, by harping on these few ideas, I forced the subject to think wholesome thoughts so constantly that a rapid psychical and physiological response was soon produced and a complete cure of her complaints finally resulted. In suggestotherapy, successful results are possible or assured only when the suggestions and auxiliary procedures are so framed and applied that they tend to replace baneful habits of life, thought, motion and sensation by wholesome ones and cause the patients to develop or exercise their various faculties in an effective and normal manner.

Before closing this paper, allow me to answer the question which some of you may ask: "Why was the patient deliberately allowed by you to believe nonsense or to create a mystery concerning the real nature of the treatment employed?" In a previous article, I stated that science has only *truth* for its object, while art has *human passions, interests and beliefs* for its object and employs both the real and the fictitious in the attainment of its object. There can be no legitimate objection to the employment of mystery to attain our purpose, as long as no fraud is intended and as long as the nature of the process of healing is fully understood by the healer. Remember that the creation of a mystery is one of the means employed in the art of psychic healing and that "all true art consists in concealing the art." Whatever may be the objections of mere theorists, moralists and the like toward the employment of mystery in the cure of disease. I will only say that conditions, not theories, must be met in our patients by remedial procedures and that these conditions do not always and infallibly conform to our theory, nor are they always of our liking or making. Whatever cures or really and lawfully assists the *vis medicatrix naturae* in the cure of disease and the restoration of health in patients is legitimate. What, if the patient does not know the nature of the process by which he is cured—is it necessary that he should know it? Sufficient is it if the healer understands the nature of the process, knows the requirements of the case, knows how to meet indications effectively and knows what he is doing. It were better to ask *"how an expedient was used"* rather than *"why it was used."* It is the searcher after intellectual pleasantry, the dabbler in the intangible, labyrinthine and infinite realm of metaphysics, who continually asks the question WHY? The real searcher after truth and power and the real artist merely asks the question HOW? because they know that practical results can only follow the workings of natural laws. Thoughts, whether of reality or of fiction, are real, actually existing as integral units of the living body and influencing the workings of the body; hence, either thoughts of reality or of fiction can be employed with advantage in the treatment of diseases and habits.

NOTE.—This case is reported with the full consent of the patient.

THE PHILOSOPHY OF LULLABIES.

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"Here a pretty baby lies, Sung to sleep by lullabies."—Herrick.

There is more wisdom than wit in the saying: "The hand that rocks the cradle moves the world." If we could trace the hand that does the rocking to the brain by which it gets its impulse, and to the mind which originates and transmits such impulses; could make a chemical analysis of the mind and its functions (I mean mental chemistry) it would take a number of volumes to write the results.

The cradle and its creature form the problem of problems.

The Law of Suggestion, so ably expounded in its therapeutical aspect in this journal, has a vast application and a profound philosophy connected with it. While tracing out some of its applications I have been led, of late, to an endeavor to decipher how much the nursery lullabies operate of this law.

There are many great men who have more than once confessed the influence which their mothers wielded in the formation of their characters; and how much post-natal influence a strong-minded mother has is hard to determine. 'Tis no uncommon confession from geniuses in the realms of morals, ethics and religion to relate the little pieces, scraps of poetry, Bible precepts and prayers which they learned at their mother's knee. The philosophy of these prayers, precepts, etc., is widely understood, and it is readily conceded that such mothers were more than half the heredity in the composition of such types. But how seldom we find the good or evil of lullabies dilated upon by scientists or philosophers; and yet it cannot be gainsaid that, next to "bogy" stories, hobgoblins and the like, the potency of domestic lullabies as a formative power should certainly rank. To make my contention stronger, I will give a concrete example. In a certain family, with which I am very intimate, there is a healthy, well-formed and ample child of three years and three months who is twice a day subjected to the influence of a lullaby, which gets him to sleep just as much as the most elaborate formula of suggestion ever used by any expert in producing hypnosis in any of its stages.

The modus operandi of the business is about as follows: The mother begins by saying: "My little boy is quite tired; is ready for his nap," or "to go to bed." She starts this just before noon; and, as the progress of these suggestions obtains, she provides the little fellow with his lunch, or mid-day meal.

When through with his gastronomic feat, which, of course, draws the blood from his brain, and his sense of taste is satisfied, she proceeds to loosen his wraps and takes him on her lap, thus relieving his tactile sense. The bed-room curtains have already been drawn and the doors closed, thus eliminating light and sound, the rousers of the optic and auditory senses. Then she gets the complete "attention" of the young subject by asking the following questions: "What is next?"

"Mamma, sing gentle Jesus," answers the unsophisticated. "And what then?" asks the intuitive mother. "Baby, go to Sleep" is the final reply, often accompanied by a series of yawns. She then proceeds with her "sleep formula" in low, monotonous, affectionate tones; and sings

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

And ere the religious doggerel has been repeated many times, its theology is lost in the unconscious mind of the youngster; its sleep-inducing power has conquered the citadel of consciousness and laid the child low in his crib for a two or three hours' beauty and growing sleep.

Does this child wake up "cross?" you ask. Never. Is he troubled with indigestion? Never. He is the picture of health, weighing forty pounds and taking a six-year-old suit of clothing to gracefully cover his anatomy. He has got so now that he asks for his "Gentle Jesus"; and, although right up to the time of dinner or the evening hour of retiring he may be full of fun and frolic, playing with great enthusiasm, as he usually is and does, yet a few turns of this rhyme, by either the father or mother of this little hopeful, will send him off to the "Land of Nod"; not for a wife, but for a new lapse of life.

What a vast, unsurveyed land of post-natal influence and educational suggestion the contemplation of the philosophy of lullabies brings into view! What opportunities are afforded mothers and nurses to impress the child's mind, and affect the child's life, for weal or for woe! How much soul and body building may be done by the operation of the law of suggestion in this particular direction alone!

As it is not my intention to discuss this matter in extenso, but rather to suggest observations on this subject, I will leave this matter at this juncture for reports of confirmation or the contrary.

That a child is the most important animal in the universe, none will deny; and that the law of suggestion, as a pre-natal and post-natal force, can practically annul the law of heredity, there is not the slightest question in my mind. I mean the law of heredity as it is generally understood, as a fatalism which marks the child, beyond let or hindrance.

Parents well acquainted with this law of suggestion may be able to practically change the type of their offspring by its efficient application. The psychic transcends the physical; and when the psychic from two sources, the father and mother, can play upon the offspring, with even the force of which ordinary minds are capable, what brain tracts and mind bents cannot be produced!

'Tis not the theologies or the politics of men or nations that shape the civilizations as much as it is the lullaby sung to the child in the cradle, pushing it into the unconscious, by the mother who knows not her dowry or the child's destiny.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.—*Colton.*

Mrs. Hix—"I don't take any stock in these faith cures brought about by the laying on of hands."

Mrs. Dix—"Well, I do; I cured my little boy of the cigarette habit in that way."

HAPPINESS.

(Concluded.)

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In this article I shall consider briefly the last named of the elements of happiness—that is, freedom. There is much talk about freedom, and, as in almost all the other lines of the New Thought, but *little acting*. The real fact is that most of us flit from one theory to another, and from trying to follow one guide to trying to follow another so rapidly that neither one can sink in deeply enough to affect the motive life.

It is of course impossible to say that such thinking is valueless. Personally, I do not think so. We know so little of the power of thoughts and feelings, that it would be idle to dogmatize in this matter one way or the other. I think, however, that all thinking is influential in forming character. The formation of good self-reliant character, that can do the work of life, and be serene and happy is to my way of thinking the aim of all life. It goes without saying, though, that persistent, concentrated, forceful thinking is the kind that will mould most rapidly. This is the aim we should all hold and approximate as nearly as possible. It is because we miss this ideal so far that we miss the one fruitage we all so much desire—that is—happiness.

Yes, it is for us, but we must earn it and then get it. I mean that no idle praying or whining will avail. We must learn and obey the law of growth. Now we all know that happiness of any positive kind cannot be had while we are not free. I am one who does not desire that negative contentment derived or derivable from denying all desires save those we can now gratify. It is at best a lazy, cowardly, paralyzing doctrine.

It is so easy to say parrot-like, "Whatever is good enough for thee is good enough for me, O Nature," and then to sit down in the silence, sing Old Hundred and wait. I have seen men do this and be happy while eating the bread of charity. I have seen more than one person living off of the earnings of friends and then keep trying to tell these friends how to live and what to do, when there was no visible reason why they should not take some of their own medicine and get out and do something, make something, be something besides a sponge. No, either do something worth while, or stop proselyting. *Thinking,* as I have just said, may possibly be of far more value than we are now in the habit of granting, and working with the hands of far less value, but I feel certain that after saying all this it still remains true that one must be able to live his philosophy before it has done its true work for him, and I am quite certain that, in matters of reform, charity should begin at home. Don't be satisfied with a happiness that must be born of denials. No, rather keep the star above the goal and plod, be patient, and do something and keep getting nearer and nearer, and all the time keep piling up something positive. Keep the hands and feet active as well as the tongue.

Too many today are growing into that negative attitude of being contented with what they have, rather than going to work to get what they want. The one course does not mean lasting happiness. Nothing that ignores the progressing tendency of the soul can be lasting.

Progress we must; the only question is, shall we take hold and climb and thus accentuate the matter very greatly, or shall we sit idly and drift and thus greatly delay matters? Every step up is a step toward the light. Shall we climb or be dragged up? If we wish to be free, clearly there is but one answer—climb. No man is free who is being dragged anywhere, even if that be into heaven, and no man is or can be lastingly happy who is not free. To be free we must free everything else.

You very often hear some one say "poor poodle," as he sees a lady leading one along the street fast to a chain. When did you ever hear one say in *sober earnest,* "poor lady?" Did you ever stop to think that if the lady should drop her end of the string the poodle would be all right unless he had been chained so long that he has grown to know no better and be content a slave. But the lady, *while in her present state of mind,* is just as incapable of *letting* loose of her end of the chain as the poodle is of *getting* loose from his end. It is in reality a case of poor lady, poor poodle. The one is just as much a slave as the other.

No matter what you may grab and hold on to, you are fastened to the other end of the arm, and cannot get very far away 'til you let loose your grip. If it should happen to be a mental grip it's just the same. Are you constantly holding the vices of the world up to scorn? Well, it's just another case of poor lady, poor poodle. As long as you hold a mental grip on crime, you are of course fastened to the other end of that mental arm, a slave to these same faults.

Are you constantly criticising some one or something in a spirit of fault finding? Well, the same old story again. Are you trying to reform husband, child, or friend, by constantly dinning their faults into their ears? Well, the old, old story—you are at the other end of the arm that is gripping their faults with a death grip. To *get loose,* you must *let loose.*

Well, says some one, how can we help those we love unless we tell them of their faults? They will not know them if we don't tell them. Let me tell you that no one, absolutely no one, was ever made any better *simply* by telling him of his faults. If husband, wife, or child is wrong, show them a better way. If you can convince them *that the other way is really a better way* they will accept it, and they will not accept it unless they do so believe, no matter what you say, nor how much you may find fault.

Point out what you believe to be the better way, if they see it, all right, if not, then wait 'til they can, or turn them over to some one else, or to themselves, 'til they can. Showing me my faults will not help me. Showing me a better way will, *if I see it as such,* and go that way; nothing can help save that, so let my faults alone, let everybody's faults alone, and talk of the right way, as you see it, but let everybody hold on to it or let loose of it as he pleases. You can do no good by doing anything else.

What shall we hold on to then? Here is a good one.

See the good in all things, love it and be happy.

Now take a death grip on that if you

want to, and hold on as hard, as fast, and as long as you can, for you don't want to let loose. Hold on as you go flying along toward freedom and happiness, shout as loud as you please, hold on everybody. You are free because you could let loose; you simply don't want to. You are hourly learning that that is the road to happiness which you want above all else. In order to be really free we must always keep in mind poor lady, poor poodle, and we cannot get far away from anything that we hold a tight grip on even though it be a mental grip. Am I sick? Well, as long as I hold a tight mental grip on *disease* I shall certainly not get far away from it, so first let loose or else you will not get loose. Not easy? No, it would be no account if it were too easy.

Teach all you please, but teach by pointing to the good, the true, the pure, the desirable. If these are accepted, then that is all that is desired. If they are not accepted then all else is of no avail. So wait 'til they are. Let the Devil alone; let disease alone; let old age alone; let all disagreeables alone, and talk of God, and good, truth, education, and happiness. All who listen are benefited; none others can be. Preaching, cursing, forcing, fault finding, will do no good, but again it will be poor lady, poor poodle. You are enslaving yourself without freeing anybody. In this line here is another good thing to hold on to—Ignore all apparent evil and desist from criticism and anger, having perfect faith that a fuller knowledge will transmute all experiences into positive good. Here again you can hold on as tightly as you please. Get all the holders-on you can. No one can be damaged. All will be benefited. You can point what you deem to be the way, but, when you attempt to drag people anywhere, always remember that you are at one end of that mental arm, so be careful what you hold fast. Let loose, to get loose. Hold fast to be happy, if you are holding the right things.

The trouble with most of us is that we imagine we must be able to do any ridiculous thing we may imagine or we cannot be free. I am free as long as I can do as I choose. My choice is also to a marked degree in my own hands. That is, I can learn to desire things that mean permanent good, rather than the things that mean present gratification only. In fact, I do all the time desire the permanent, for I desire happiness—not happiness today that will turn into bitter fruit or bear bitter fruit tomorrow—but permanent happiness.

To get the latter I must always keep in mind the fact that I am not the "whole thing," but simply one of many things; that the great whole is a unit, and I am only one of its many manifestations. These things must be kept in mind by all who would be permanently happy—no separation anywhere in the universe, but distinction of parts everywhere. Co-operative action is necessary to permanent freedom or happiness, for remember that a slave *holder* is at the other end of the *arm* doing the holding. This is just as true of restricting the just rights of others. Hold on to the best and induce all others to do the same. Nothing else is freedom. Everything else is slavery.

Remember, though, not to attempt to be the sole judge of right. No hard and fast rule of judgment has ever been invented. Each character must and will see it a little different from all others. Well and good, so be it. We will thus

get a broader view and be able to supplement each other in life's arena. We will some day see the truthfulness of this, and understand that we are necessary to each other and to each other's freedom and happiness. I cannot do as I want without opportunity. Others furnish this opportunity in many, many cases. No, this is not slavery but co-operation, becoming daily more and more as we disire it to be—hence as it needs to be, if we are to be happy at all. I need to eat to be happy, but am not arbitrarily forced to eat. I simply want to eat and I choose widely as to when, where, and how I eat. I am the regulator, hence not the slave, and so it is in all matters. When I have learned the true meaning of what I really want, that is happiness and the true trend of desires. I feel that any one who reads this series carefully will obtain hints that will help point out the correct road we must go, leaving individuals always free on their own domains.

HOW DOES SUGGESTION HEAL?

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A great variety of opinion exists as to the method of operation in the healing of disease. Every school of medicine and every variety of remedial practice claims for its particular method all the virtue for the cures effected while the patients are under its treatment. From one point of view they are all wrong; from another they are all right. Every drug that has ever been prescribed, to say nothing of various nostrums, has had its advocate, that it was a specific for a certain ailment, yet it has been found that other persons supposed to be affected with the same trouble could obtain no relief; and so specific remedies have multiplied prodigiously, the claim being made for each that it had cured such and such diseases and was therefore a reliable remedy for all persons similarly afflicted. All such claims have been offset by each other in various cases, and their efficacy disproved by cures effected through something entirely different. Sometimes by an accidental substitution of some simple placebo, the thought of the patient being directed to something else, which had been supposed to be an unfailing remedy, a cure has been effected. And so we must believe that the different drugs had something to do, in the various cases, in effecting the cure, because *they were the means by which a suggestion could reach the mind of the patient.*

Sometimes different patients may be influenced by exactly the same method of operation, and the suggestion of its efficacy in other cases is a strong point in its success; yet it is rarely that any two persons receive suggestion in just the same way; something that appeals to one will have no effect on the other; a drug given by two different doctors will sometimes produce contrary effects, yet

the drug is the means by which some people are affected, and without it they would not receive a suggestion. Just so is it with the different schools of mental healing; some people are amenable to one line of thought and others to another. It is folly for each to say that *it* is the only means of relief and that all others are wrong; because there is something in each that appeals to some people and they are helped by it; and no one can say that all must follow the same rut in order to be cured, or that all can be treated effective in one way only.

Mind is various in its operations in different individuals, and this in fact constitutes individuality. It is well to recognize this, and not to seek for what is unattainable in this sphere of existence, viz.: sameness in operation.

With the birth of mind in the physical form the human being thus constituted rises to a higher plane; he is not controlled by instinct as animals are; and the higher he rises in the scale of development the less amenable is he to sameness of operation and the more susceptible to higher influences. This explains the remarkable growth of all "New Thought" ideas and the various operations in the treatments for physical health. The more one thinks for himself the less use he has for drugs or merely material remedies; he recognizes that the mind controls the physical body and can recover it from disease and keep it in health. The more advanced one is in thought the less is he dependent on the varied operations of other minds for his well being; he recognizes that they all may be effective in differing stages of development, and while each may possess a portion of truth, no one can lay claim to the possession of the whole sum total.

When we say, therefore, that Suggestion cures, we speak only of an abstract principle which must find concrete expression in the various mental operations which differing minds can receive and appropriate, according to their capacities. So the Suggestionist, the mental and magnetic healer, the divine and Christian Scientist, the faith and mind curer and others, are only different names by which the methods of applying Suggestion are known and practiced. They each think they are distinct and have no connection with each other, but they are all parts of one beautiful whole, which is more clearly seen the higher we rise above the clouds and mists of earthly strife, contention and ambition; and each fills the requirement for some that no other can fill, in the present stage of development.

The surest way to perpetuate any method of operation in mental therapeutics, as in everything else, is to devote all the energies to perfecting the method so as to make it effectual in an ever enlarging sphere of differing minds, always remembering that the efficacy of treatment depends largely on *the capacity for reception* in the subject, and no matter what the method employed, whether purely mental or partly physical or material, if a right suggestion can be lodged in the mind it harmonizes the whole being and directs the thought, securing normal adjustment and health.

A man takes contradiction and advice much more easily than people think, only he will not bear it when violently given, even though it be well founded. Hearts are flowers; they remain open to the soft-falling dew, but shut up in the violent downpour of rain.—*Richter.*

PHYSICAL CULTURE.

BY ALBERT WHITEHOUSE, FINDERNE, N. J.

Conservation of Energy.—I believe the three principal factors conducive to a long and happy life are temperance in all things, freedom from worry and the conservation of energy. Some would include a sound inherited constitution, but it is a demonstrable fact that inherited weaknesses or predispositions to disease can be overcome by natural and rational efforts at physical development. First I shall consider the conservation of energy, by which is meant the careful use and storage of that vital energy that means health and life to the physical body.

The human body can be likened to a machine or engine constructed so that the maximum amount of work can be accomplished with the minimum of energy and waste. The working force of the body is that mysterious something called life or vitality, and this is maintained by supplies of air, water, and food which are changed into energy by the proper operations of the various organs of the body. There are certain mechanical laws which must be followed in the construction of a locomotive, and certain mechanical laws which govern the working of it, and if these are not followed there is failure. Similarly, the body is constructed according to certain natural laws, and certain laws of nature govern its well-being. But there is a difference between the construction and working of a piece of machinery and the human body. When a mechanical law has not been conformed to, in the construction of the machinery, it will fail then and there to work properly, or if the laws governing its operations are not properly conformed to it will cease to work. Although unerring Nature constructs the human body, she is sometimes thwarted in her operations, and the resulting expression is a departure from perfection. Nevertheless Nature strives to remedy the defects. Again, if the natural laws which govern the well-being of the body are not conformed to there is no immediate stoppage of the bodily activities. Nature endeavors to maintain the welfare of the body by extra efforts, and arouses to exertion forces from various directions to offset in another way the effects of non-conformance to her laws. It must not be inferred, however, that the effects of non-conformance to the natural laws of health are entirely overcome in this way. None of Nature's laws can be broken with impunity. They are inexorable.

The operations of Nature as exemplified by the natural laws governing the welfare of the human body are accommodative. Mechanical laws are not accommodative. There is the difference. It might be better if the effects of non-conformance to the natural laws governing health were more pronounced and serious at the time of the breach, for these laws and their effects would then demand more attention. As it is, owing to the law of accommodation, the effects of non-conformance often become serious and pronounced only after the breach has existed for some time.

Through these laws, also, man is able

to adapt himself to many varied conditions in various climates; and man, with his highly organized body, is the only animal that can so adapt himself. In the lower animals the conditions under which the great law of accommodation operates are absent.

What, then, is the relation between conservation of energy and Physical Culture? In order that the human system may withstand its environment, shocks and injuries and offset the ill effects of conscious or unconscious abuse and neglect; in order that it may adapt itself to extremes and benefit by the operation of the law of accommodation, it must have reserve energy. It is the lack of reserve energy which accounts for susceptibility to various diseases, shocks, injuries and failure to meet environment. We cannot afford to waste vital energy. To conserve energy is to insure this reserve force. How can we conserve it? To seek the answer we should follow a rational course of Physical Culture. I have not attempted to treat the subject exhaustively here, but have called attention to it in a general way on account of its importance and because its importance is so little understood or considered.

Foods and Eating.—What we eat and how we eat are of the utmost importance in their bearing to the general health. Generally speaking, most people are careless and thoughtless about the relation the food they eat bears to the amount of nutriment to be had from the food. The "palate" is the first thing usually considered, and anything that appeals to it is taken without any further consideration. I am aware that a fair sized book would be needed to treat the subject of this article according to its importance, but I can only touch on the main points in a general way.

Food is one of the life essentials, and as such its quality demands consideration. No animal but man will partake of endless varieties and mixtures of foodstuffs. There are many foods relished by man that the hog and goat will refuse to touch. The horse, cow, cat and dog are most particular in their diet. The sense of taste must be more highly developed in man, and, consequently, more susceptible to perversion under certain conditions.

In various morbid and abnormal conditions of health, the desire for plain wholesome food may be affected. Instinct guides the lower animals to abstain from food in abnormal conditions or sickness, but highly civilized man, through ignorance of health rules, will force himself to eat food, even though there be an absence of desire for food. He may induce a false appetite by using some of the numerous decoctions or condiments prepared for this purpose, or he may yield to some perverted taste for which his condition is accountable. It is safe to say that articles of diet taken when there is no natural desire for them do not act as food; in fact, they only aggravate the abnormal conditions.

Habit is accountable for much that is wrong in the matter of eating. Many slightly abnormal conditions of the bodily economy would right themselves readily if food were abstained from for a short period. If the stomach is affected, the presence of food in it may be expected to make the condition worse. If the digestive and assimilative organs are unable to perform their work properly, the less food taken the better, for nearly every one has a certain amount of reserve vital energy, which can be drawn on in emergencies, and a short fast would be one of these emergencies. Many persons

have shown, by long fasting, that vitality can be sustained for a long period without food.

There are more persons suffering with injurious effects from overeating than suffer from undereating, and habit is mainly accountable for overeating. Among the hardest workers and the greatest thinkers are those whose diet is most abstemious. The clearest brain work is impossible with an overloaded stomach, and one of the results of overeating is lowered vitality. Repeatedly giving the digestive organs more work than their normal capacity results in weakened efforts on their part. The benefit derived from food does not depend so much upon the quantity eaten as upon the amount of food perfectly assimilated. Every one is acquainted with slightly-built, light-weight persons who are large eaters, but lacking in strength, although slightly built persons are not necessarily weak. Again, many persons from overeating increase in flesh though not in strength, such flesh being superfluous and undesirable.

The best diet in a normal condition of health with assimilative powers perfect, is that from which is obtained sufficient of the different elements required by the blood to supply building material and nourishment for the various tissues of the body, and to generate the necessary heat and energy. Nerve tissue requires certain elements not essential for bone and muscle tissues, and the converse also is true. Some elements are changed by the assimilative process into heat, and others into material for cell construction. Just what proportions and amounts of these elements are required to meet the demand, it is impossible to state, since they vary with conditions. Under normal conditions and where the habit of overeating is absent, the natural desire for food will determine the quantity which should be consumed. A healthy person, careful with his diet, will eat more when he has harder work to do and will eat less when the reverse is the case. Intemperance in eating may be as injurious to the system as the intemperate use of alcohol.

Observation will show that the kind of food a person eats has an influence on his mental and physical characteristics. Poor people, with a diet limited in quantity and variety, the victims of contaminated and adulterated foods, have coarse hair, coarse skin and coarse and uncomely countenances; they lack sleekness, have deficient mental capacities and are more prone to disease than those who eat higher grade food-stuffs.

The meat question needs consideration. There are those who condemn its use as an article of diet. The vegetarians discountenance its use, and many of their claims are very convincing.. Personally, I favor a limited meat diet, but I believe that too much meat is eaten when it is not required. For a person engaged daily in a moderate amount of mental or physical labor, meat with one meal each day is sufficient. Many persons do not consider a meal complete unless meat of some kind is included.

The chief value of meat as a diet lies in the amount of proteids it contains. When a good variety of other foods is taken the aggregate amount of proteids needed by the system will be supplied sufficiently by them. A person engaged in hard physical labor or in much brain work needs larger quantities of all kinds of food elements than the person engaged in sedentary occupations that call for little expenditure of energy.

A reasonable variety of foods is ad-

visable, but the variety should be distributed among the three daily meals, and too great a variety is not advisable at a single meal. One can only give general advice on the food question, and such advice as applies to the normal, healthy person with perfect assimilative powers. To be strong and healthy, of course one must eat like a strong, healthy person eats. When the assimilative organs are at all abnormal special advice is necessary. People differ so much in their constitutions, temperament, occupations and degrees of abnormality, that foods and habits of diet that would be beneficial in one case would be detrimental in another. Each person should study himself, but one can easily give too much attention to dieting and soon become a diet crank.

In health one should not be conscious of having a stomach or liver or small intestines. When hunger is felt it should be satisfied, and no further thought given to digestion. Eating at regular intervals is to be commended, while eating between these intervals is to be condemned, as the stomach and the other organs of digestion need a complete rest for awhile after each period of activity.

It has been said that "we dig our graves with our teeth," and to a great extent this is true. Many lives might be lengthened if more consideration were given to what to eat and how to eat it. How to eat is about as important as what to eat. In fact, most, if not all cases of indigestion and dyspepsia are the result of injudicious eating, the main forms of transgression being quick eating, overeating, insufficient mastication of the food, failure to mix the food with the saliva before swallowing and eating at times when the digestive and assimilative organs are disturbed by some emotion.

After a meal has been taken into the stomach the organ requires an extra supply of blood to perform its function properly, consequently it is injurious to indulge in any kind of exertion that will curtail the amount of blood supplied to the stomach while digesting a meal. Neither is it advisable to eat directly after any strong exertion, nor immediately after a cold bath. To be in the best condition for receiving the greatest benefit from a meal the whole body should be in a restful, harmonious state, the mind free from any care, emotion or worry, and whenever the mind is agitated, food should be abstained from. Many persons eat mechanically, especially if accustomed to eat alone; their thoughts being concentrated, probably, on some perplexing problem. The mind should be as free as possible during the meal hour, and it is a fact that a meal is always more enjoyable and more beneficial if eaten in good company.

Ordinarily, one-half pint of liquid is sufficient with a meal, and it should be sipped from time to time. It is inadvisable, in any case, to drink large quantities of liquids while eating, particularly ice-cold drinks. Tea and coffee should be avoided, the best drink being plain cool water.

A false appetite should never be induced by sauces and other condiments. The best sauce is hunger, and hunger will develop readily if a meal or two be missed. To sum up: The best advice I can give in a general way about diet is to eat moderately of a variety of plain, wholesome foods. Avoid eating too much meat. Take plenty of fresh vegetables, fruits and nuts, but eschew heavy-weight pastry and tea or coffee with meals. Always

sit down to a meal in a pleasant frame of mind.

There are so many dietary cranks to be found at the present time that I am almost afraid to touch on the subject, lest I be considered one of them, and I hope I have not given my readers sufficient grounds for relegating me to this class.

I might have been more specific in my treatment of food values, but the question of diet and the value of different foods is one over which there is much controversy at present, and it is so great a question that I shall content myself at this time with the general directions I have given.

A STUDY IN THE PSYCHOLOGY OF MUSIC.

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The entrancing effect of music is felt throughout all animate nature. None are so low in the scale of being, provided they possess auditory apparatus, as to be beyond its subtle influence. Mice and other timid creatures are enticed from their concealment to revel in the delights of music, and the wild ravings of the maniac are controlled by it as by nothing else. By its power reptiles are charmed into harmless inactivity and the wild beast of prey is drawn fawning to the feet of his master, the musician.

Music leads the conquering hosts into battle and sounds the requiem over the soldier's grave. No other element is so universal in its application; childhood has ever been lulled into dreamland by sounds of sweetest melody, and manhood seeking surcease from toil invokes its softest strains to drive dull care away and soothe the weary brain.

Its production is not confined to man alone, all nature is said at times to sing, and the ancients believed in the music of the spheres. But notwithstanding its widespread field of usefulness and its universal permanence throughout nature, it is only within the last few years that any attempts have been made to study its psychology and ascertain the manner of its action on the consciousness of the individual.

Many kinds of music are sensuous in character, appealing more to the physical than to the mental. Really good music, however, belongs to the realm of the subconscious and finds response in the intellectual and æsthetic part of human nature. "It is a passion of the human soul" and, according to Hudson, "the product of the subjective mind." That its appreciation is due to a peculiar mental state rather than to any special physical condition is shown by the fact that there are individuals, highly developed intellectually and physically, yet who are absolutely oblivious to its influence by reason of some peculiar psychical defect.

One who has experienced the entrancing effect of music when upon the water,

under favorable circumstances, and permitted himself to drift away from all conscious relationship with his objective surroundings does not need to be told that the highest appreciation of music is to be found in the subjective state. The love of music is an attribute of the subjective mind, and may be called a "subjective sense" that is most highly operative when the other senses are stilled, and not only this but the power of producing music in many persons seems to be increased in proportion as they are able to invite subjectivity.

In some cases physical defects serve to enhance the perfection of the subjective memory and increase the power of the mind to grasp the laws of harmony. Beethoven was deaf from early childhood, and thus, while he was deprived of the pleasure of listening to the harmony of his own production, he yet contributed to the enjoyment of thousands upon thousands of his fellow men. Handel was totally blind the last few years of his life, but still continued to write music and personally supervise the presentation of his earlier productions, thereby adding much to their beauty and strength. Some of Mozart's best work was produced after he was taken with a fatal malady. John Sebastian Bach was stricken with blindness some time before his death, but his affliction seemed to increase his powers of improvisation for which he was noted, rather than detract from this truly subjective gift.

Milton in his "Sonnet on his Blindness" states the thought so well that I cannot refrain from quoting it in this connection:

"When I consider how my light is spent
Ere half my days, in this dark world and wide
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Master, and
Present my true account."

Or, as he says of Samson:

"But he though blind of sight,
Despised, and thought extinguished quite
With inward eyes illuminated."

Only too well indicates his own condition in his later years which made it possible to write "Paradise Lost" from the depth of his own innermost consciousness.

Blind Tom is an example of an introspective intuitional musician, who, from the depths of his subjective existence, fairly bubbled over with melody, without having had the advantage of objective training. The same may be said of other musical prodigies who, at the immature ages of from three to five years, have been known to execute most difficult music without previous training.

It is easy to distinguish between mere mechanical music and that which may be termed subjective or soul music. In the degree in which a musician can lose himself in the rendering of either vocal or instrumental music, does he succeed in producing the best results. Self consciousness is always fatal to highest success.

Then again, not only do the best results in rendition lie with the completest subjectivity, but in order to most heartily enjoy music a person must, for the time being, throw himself into the spirit of the piece and lose all sense of objective relations. Such a condition of subjectivity is the analogue of hypnosis, the varying phases of which differ only in degree and not in kind, as we shall try to show. Hypnosis is a mental state and not a

physical condition, and although we do not witness the same phenomena in the subjective state induced by music as in the other form, it is not because the two states are radically different, but because of the difference in the surroundings and consequent difference in the suggestions received.

Music is a natural hypnotic of the most delightful kind with which "neither poppy nor mandragora nor all the drowsy syrups of the world" are to be compared. Not only this, but in the production of the subjectivity in which music is most highly enjoyed as well as in the ordinary state known as hypnotism, music is one of the most efficient agents known to man.

A series of experiments made by Albert S. Warthin, Ph. D., M. D., Ann Arbor, Mich., demonstrates most fully that persons in a state of mental subjectivity or hypnosis are intensely affected by music, and was undertaken as the result of watching the effect of Wagnerian melody on those who most highly enjoyed that style of music. In his published experiments, every precaution possible was observed to prevent deception, either voluntarily or involuntarily; although it was hardly considered necessary, as the individuals experimented upon were persons above suspicion, four being leading physicians and teachers and three students, and all interested in the results from a scientific standpoint. All but one were more or less fond of music and took especial delight in the art. For this short paper the record of the pulse tracings made by the doctor will be omitted, as also the more technical aspects of the report, which were of a nature to satisfy the most critical person.

Regarding the hypnotizing effect of music Dr. Warthin says:

"It was also found that as a means of producing the hypnotic state music is far superior to the ordinary methods. Different compositions seem to vary in power; as, for instance, one subject could be hypnotized only by the 'Pilgrims' Chorus' from 'Tannhauser.' Usually before the fifth measure was reached, he would be in a complete hypnotic condition; and by no other means could this be accomplished so quickly and so perfectly. It mattered not where the subject was, or what he was doing at the time, even if in another part of the house; this piece of music, as soon as he had perceived it, had an irresistible power over him.

"The subjects were hypnotized by the common method of fixing the eyes, passing the hands over the head and face, and at the same time making word-suggestion. After several trials they could usually be brought into a deep hypnotic state. This was done in a room containing a piano, the subject being placed in a chair or upon a lounge near the instrument.

"As soon as the hypnotic state was induced the following suggestion was given to the patient: 'You are dead to everything else in the world except the music which is now to be played, and you will feel and know nothing but this music. Moreover, when awakened, you will remember what effect it has had upon you.' Wagner's 'Ride of the Valkyries' was then played.

"The effect of this composition upon all was practically the same. All experienced a 'feeling of riding,' which almost immediately brought up from their past experience some association directly con-

nected with this state of feeling; as, for instance, the physician had at one time been deeply impressed by a large picture of Tam O'Shanter's ride; the student had previously attended horse races with great interest. Only one of the subjects knew of the connection of the music with the story of the 'Walkure'; and to that one it always expressed and pictured the wild ride of the daughters of Wotan, the subject taking part in the ride.

"It is here to be noted that the subjects could not tell afterward what music had been played to them while in the hypnotic state; and that the same composition played to them in the normal state produced no impression comparable with that received in the hypnotic condition, and was without physiologic effect.

"Some pulse tracings, from one of the subjects, taken during the playing of the 'Ride of the Valkyries,' and under exactly similar conditions, and in the same period of time, show the relative changes in the pulse wave under the effects of music. In all the subjects, after being hypnotized, there was a slight increase in the rate with a decrease in size and tension.

"The fire-music from the closing scene of the 'Walkure' also produced increased pulse-rate, with greater fullness and less tension. To one subject it brought up an image of flashing fire; to another, of waters rippling and sparkling in the sunshine; to another, of an ocean in which great breakers threw up glittering spray into the sunshine, the chief idea being in every case that of 'sparkling.'

"The 'Walhalla' motive, played in full, at first slowed the pulse and raised the tension; later, almost doubling the rate and lowering the tension. To the subject it gave a feeling of 'lofty grandeur and calmness,' and this in turn brought back the experience of mountain-climbing made years before, together with the mental state produced by the contemplation of a landscape of 'lofty grandeur.'

"The music of the scene in which Brunhilde appears to summon Sigmund to Walhalla produced a very marked change in the pulse, which was made slow, irregular in rhythm and very small. The respirations were decreased in rate, and became gasping; the face became pale and covered with cold perspiration. The feeling described by the subjects was that of 'death.' No definite impression could or would be described."

From his experiments, Dr. Warthin is convinced that persons deeply affected by music are in a state of mental subjectivity or hypnosis. My own observations confirm his and lead me to affirm that the degree of pleasure derived from hearing music is in a direct ratio with the profundity of the subjectivity.

In the hypnotic state any particular sense to which attention is called may be quickened to a degree wholly unknown to the waking or objective state. The prodigious feats of blind Tom, above referred to, are an example of this heightened sensitivity. It will be remembered that poor, blind and feeble-minded as he was, deprived by nature of almost all objective intelligence, yet he could almost immediately reproduce any piece of music played in his presence, no matter how long or technical it might be. His power undoubtedly lay in his intense subjectivity, for he seemed to dwell in an atmosphere of music. He could improvise as well as imitate, and this, too, with wonderful skill and without previous training.

Mozart was also an example of an "in-

tuitional" musician, but with the difference that he was highly intellectual, although possessing hardly an ordinary literary education. In the life of Mozart by Ebenezer Praut we find the following statements that seem to bear out our idea of the subjective nature of music: "At three years of age he was a constant attendant upon his sister's lessons and already showed, by his fondness for striking thirds, and pleasing his ear by the discovery of other harmonious intervals, a lively interest in music. At four he could always retain in memory the brilliant solos in the concertas that he heard; and his father now began, half in sport, to give him lessons. The musical faculty appears to have been intuitive in him, for in learning to play he learned to compose at the same time; his own nature discovering to him some important secrets of melody, rhythm, symmetry and the art of setting a bass. The delicate organization of the young musician was shown at this time by an invincible horror at the sound of a trumpet. He could not bear that instrument when blown by itself and was alarmed to see it even handled.

"The excitement of fancy in which he lived during his continental tour is well displayed in an anecdote preserved by his sister. He imagined himself a king and that the population of his dominions were good and happy children. The idea pleased him so much that the servant who traveled with him and who happened to draw a little, had to make a chart of this Utopia, while the boy of eight dictated to him the names of its cities, towns and villages. While the young composer was thus reveling in the visions of his own creation, the happiness of his father was alloyed by many anxieties."

Regarding Mozart's clairvoyant powers, "it is related of John Christian Bach, music master to the queen (England), that he took little Mozart between his knees and played a few bars extemporaneously, which the boy continued; and that thus changing and playing in turn, they performed an entire sonata admirably, as if by one pair of hands."

The infancy and childhood of Mozart were spent in what would be considered an unnaturally subjective atmosphere. "Composition and transcribing of music was perpetually going on in his (the elder Mozart's) home, and thus the little boy, with a love of imitation natural at his age, was led to make his first essays at holding the pen those of the composer."

"The difficult task of putting down into notes the music performed by a double choir, abounding in imitation and traditional effects, of which the chief is characterized by an absence of a perceptible rhythm, is scarcely conceivable," yet this young Mozart did in the theft of the *Miserere of Allegri.* The performance of this feat bears out our theory of his clairvoyant powers.

Several different accounts exist, but we have chosen one taken from the German of Heribert Rau by E. R. Sill, as best suited to our purpose. Nowhere in the account does it appear that the writer was acquainted with the condition known as lucid somnambulism, and yet a more perfect description of that subjective state could not have been written at the present time nor by a person fully acquainted with all its varying phenomena. Not only this, but the settings of the performance and the immediate environment of Mozart were the most favorable possible to produce a hypnotic effect. The description is as follows: "At the appointed hour they (young Mozart and his

father) entered the *Sistine chapel*. What a spectacle met their eyes! The world has not another similar one. Some seven hundred burning wax candles lighted up the vast and already crowded building. The colossal dome lifted itself above like the arch of the blue heaven. The walls were painted in gigantic frescoes; and on the opposite wall as you entered loomed up the sublime 'Last Judgment' of Michael Angelo. It smote upon the imaginative and sensitive spirit of Amadeus (Mozart) with an irresistible awe. He felt his limbs tremble and his blood gather at his heart. But now—on a sudden—all the countless lights were extinguished as by magic, except fifteen, which twinkled above the altar, and the whole Sistine chapel lay in ghostly gloom, and then began the *Matutino delle tenebre* from a choir of thirty-two voices, without instrumental accompaniment. This famous composition consists of fifteen psalms and a number of prayers and concludes with the 'Miserere.'

"A stillness of death reigned in the great building. As each psalm was ended one of the fifteen candles was extinguished, and the gloom and silence throughout the church became more profound and awful, and the singing grew sadder and deeper, till its tender pathos, wounded to the death, was singing its pain; and then it deepened and swelled, till it was the woe of all humanity for the wrongs of its noblest sons going up before the throne of the eternal spirit.

"Then hot tears rushed from the hearts of the listeners, and they forgot that they were children of the dust in a dust-born world. And when now the fifteenth psalm was ended, and the last light was extinguished and the darkness of the grave reigned over the whole chapel, then arose the Miserere. The impression was indescribable.

"Amadeus no longer was a bodily existence; he neither felt nor saw nor breathed in the flesh. The Miserere had long been finished, but Amadeus still stood motionless. A gigantic cross, brilliant with hundreds of blazing lights, was lowered from the center of the dome and flooded the darkness with a sudden sea of splendor. It was a magic effect; but Amadeus marked it not; he stood unmoved. The stream of thronging humanity had crowded by, and only a few loiterers remained in the empty chapel; but he knew not of it, and still stood motionless, as if stricken to a statue.

"Then his father, almost in alarm, bent down and said with a voice full of affection, 'Wolfgang, it is time for us to go.' The boy started, as out of a dream, and stared with great eyes at his father. Then passing his hand over his brow and eyes, and looking about him, as though to recollect where he was, he nodded to his father, and silently followed him into the open air.

"Not a word came from the boy's lips as they walked homeward. Father Mozart, too, was full of thought, and when they reached the house he was glad to have his son hasten to their chamber, which they occupied together, and retire to rest. But scarcely had his father fallen asleep by his side when Amadeus softly arose, lit the lamp, and made ready pen and music paper. Then he gently threw open one of the windows and gazed out. There lay at his feet the eternal city—the tomb of so many centuries—the mausoleum of half the history of the world: and over its ruined glory the heavenly night had folded the moonlight like a shroud.

"For a few minutes Amadeus gazed upon the impressive scene, then with a glance at the splendid night sky, he closed the window hastily, and seated himself before the music paper at the table. When the next morning's kindling sunrise greeted the earth, it threw its first rays over a beautiful boyish head that was resting on folded arms across the desk, fast asleep with weariness and toil, and it gilded the sheets of music paper that lay beside the young sleeper on whose closely written pages appeared the Miserere of Allegri.

"Wolfgang Amadeus Mozart, the boy of fourteen years, had performed what has ever since been considered almost a miracle; he had written out, incredible as it may seem, that wonderful masterpiece of composition which the Romish church held so jealously guarded under pain of excommunication to anyone of the singers who should lend, show, or copy a single note of it—written it from memory after one hearing and without an error." In this latter statement the writer is slightly in error, for the father, in writing on the subject, says: "Wolfgang accomplished his task in two visits to the Sistine chapel. He drew out a sketch on the first hearing and attended the performance a second time on Good Friday, having his MS. in his hat for correction and completion. It was soon known in Rome that the Miserere had been taken down, and he was obliged to produce what he had written at a large musical party, where the *Christofori,* who had sung it, confirmed the correctness." Herr Rau adds, "The generous Italians were so much delighted that they forgot to call on the Pope to excommunicate the culprit."

I have quoted thus at length to show the peculiar circumstances that surrounded this wonderful feat which we now understand as accomplished in a state of lucid somnambulism, self-induced by the influence of the favorable surroundings and the music operating on a particularly susceptible subject; a feat, as yet, never surpassed, although in some degree approached.

The heightened sense of perceptivity of music present in the subjective state was observed as early as 1850 by Braid, who relates some feats in vocalization that are even more wonderful than those recorded in modern days. He wrote in "Observations on the Trance State" (p. 43):

"Many patients will thus repeat accurately what is spoken in *any* language; and they may be also able to sing correctly and simultaneously both words and music of songs in any language, which they had never heard before, *i. e.,* they catch the words as well as the music so instantaneously as to accompany the other singer as if both had been previously equally familiar with both words and music. In this manner a patient of mine who, when awake, knew not the grammar of even her own language, and who had very little knowledge of music, was enabled to follow Mlle. Jenny Lind correctly in songs in different languages, giving both words and music so correctly and so simultaneously with Jennie Lind that two parties in the room could not for some time imagine that there were two voices, so perfectly did they accord, both in musical tone and vocal pronunciation of Swiss, German and Italian songs. She was equally successful in accompanying Mlle. Lind in one of her extemporaneous effusions, which was a long and extremely difficult, elaborate

chromatic exercise, which the celebrated cantatrice tried by way of taxing the powers of the somnambulist to the utmost."

That Braid did not fully realize the psychologic importance of his discovery is evidenced by the fact that he goes on to say:

"When awake the girl durst not even *attempt* to do anything of the sort; and, after all, wonderful as it was, it was *only phonic imitation*, for she did not understand the meaning of a single word of the foreign language which she had uttered so correctly."

Little was then known of post-hypnotic suggestion, consequently advantage could not be taken of that means of reproducing, in the waking, experiences had in the hypnotic state. Unless post-hypnotic suggestions are made during the subjective state, little or no recollection will be had when the invidual awakens, except perhaps as an indistinct vision or dream. The subject has to all intents and purposes been in dreamland. That these subconscious experiences are not lost altogether when the individual awakens is proven by the fact that they may be recalled at any subsequent hypnotization and with such even intensified vividness as to at times suggest that the subjective mind had dwelt upon them during the waking period and further elucidated the subject.

The question now agitating many observers is how to associate these sub-conscious ideas with the individual's objective senses, so as to reproduce them in the waking state. Van Norden says that "facts acquired during (natural) sleep may be recovered on awakening by indirect methods appealing to this coherent subconsciousness." Binet has shown that in every one, and at all times, subconscious potentialties exist and can be aroused, interrogated and educated. Hypnotic hallucination is only an exaggeration of a perfectly normal process which tends to go on in all of us and is only repressed by experience, nor are its grander performances entirely without parallel; its outbursts of genius have been equaled by similar extemporizations in dreaming, and by accomplishments in the waking state, in exceptional persons. The fact merely indicates that very remarkable developments in multiple consciousness have long been studied under the phrase of "unconscious cerebration."

But some one says that these are only flights of imagination—nothing real! What is real? we would query. Does an experience have to smell of garlic, possess a metallic taste or bear the stamp of coin in order to be considered genuine? Not all dreams are visionary; they are only impractical when measured by the limitations of human experience—limitations of our own creating, in most instances. Who are our most successful men? Those who will not be discouraged by the cry of impossible! impracticable! but who go ahead and grasp success out of the very jaws of defeat! Thus was steam harnessed, the world circumnavigated, the lightning chained and the earth girded by overhead and submerged cables, and every other glorious enterprise brought to a full fruition. Born in the mind of some dreamer it became at last a practical reality. Now nothing is more real than the existence of subconscious mental activity.

"Some really great works of genius have arisen in this way," says Van Norden. "Tartini, a famous violinist and composer, dreamed that the devil had become his slave and that one day

he asked the evil one whether he could play the fiddle. Satan replied that he thought he might pick up a tune, and thereupon he played an exquisite sonata. Tartini, imperfectly remembering this on awakening, noted it down, and it is known to musicians as 'Il Trillodel Diavallo'; and in like manner Coleridge composed his 'Kubla Khan.'" Van Norden further relates how he himself, in dreams, has created whole dramas and personally acted in them as some of his own *dramatis personae,* although not possessing any known capabilities at dramatization and never having succeded at impersonation.

Dreams are the result of suggestions received during sleep, either mental or physical, and while they sometimes seem irrational to our carnally educated minds, still may they not be glimpses of another phase of our existence which we, as yet, little comprehend? The Society for Psychical Research, while it has not presented conclusive evidence of the possibility of subconscious communication between individuals (telepathy), has gathered such a multitude of cases as to make it seem as if it were possible; enough at any rate has been shown to set earnest men thinking.

The fact that dreams may be recalled and the scenes enacted gives hope to the thought that the more realistic experiences of the subjective state of hypnosis may be re-enacted in the objective or waking condition. The question at the present time is how to make the connection between these two states. The methods employed in fixing dreams in the attention and hence in the memory are known and can, it seems to me, be applied with equal success to hypnotic experiences. Our grasp upon our subjective relations is very slight, even in dreams, and must be at once fixed or they vanish away. "No perceptible organ of the body indicates an inner sense, but from analogy with the outer senses it has been assumed (*Herbert*), in order that we may attribute to it the apprehension of our own conditions in their actual succession," and while it is true that we have made little advance in the line of positive demonstration since Herbert's time, yet we have much data in the records of cases of post-hypnotic experiences and which indicate that ideas or concepts, as he preferred to term them, are most indelibly fixed on the inner sense in the subjective state. It is a well known fact that the powers of perception are greatly enhanced during this condition, which fact may in some measure explain the possibility of the perception of composite musical productions on a mental rather than on a physical basis. The marked difference in mental activity in the apperception of music in general as compared with the perception of the unrhythmical spoken language of man points to an entirely different psychical element that must be taken into consideration in our efforts to explain the process.

In the light of our present knowledge it will not do to dismiss the wonderful experiences occurring in the subjective state as "feats of imitation." They are real perceptions and persist in the inner consciousness to be recalled whenever the conditions or associations that there existed are reproduced, and it is further possible to have them performed in the waking state by post-hypnotic suggestions made during the hypnotic seance, while they are yet fresh in the memory. The question naturally arises, why is it not possible to recall them and apply them

as we do facts perceived during the waking state by the well known process of association of ideas? If our theory regarding the nature of the perception of music is true, then we have gone a long way in the solution of the problem and it only remains to fill in some of the minor details to make an accomplished fact what many have striven to demonstrate.

In conclusion let us recapitulate: A song or a piece of instrumental music is perceived as a composite whole and when recalled is reproduced vocally or instrumentally as a series of ideas or pictures. Although much depends upon the rhythm for the ability to correctly execute it, yet more depends upon the subjective state into which the artist necessarily and voluntarily throws himself in order to recall the sensations or the physical associations that accompanied the hearing of the piece in the first instance. The very attitude assumed in trying to recall a piece—that of looking off into space—is illustrative of the subjective state and associates it with auto-hypnotization.

Soon Got Rid of the Patient.

"One of my patients," said the hard-worked doctor, "was a fussy old lady who fancied herself afflicted with every disease under the sun. One day I chanced to meet her on the street, when she immediately began to run through a long list of complaints from which she believed herself to be suffering. I was in a hurry, as an important case was waiting for my treatment, and I resolved to teach this old fidget a lesson. First I took her hand and felt her pulse. It was in splendid condition, as I expected. Then I told her to close her eyes and put out her tongue. When she had done this, I stole off on tip-toe and turned the first corner. How long she remained in this attitude I can't say, but since then she has never troubled me with her imaginary ailments."—*Naturopath.*

Why and When We Feel Hungry: A German Theory.

A German physician says we feel hungry when the blood-vessels of the stomach are comparatively empty. Many anemic patients have no appetite even when the stomach is empty; but the blood vessels of the stomach are not empty in such cases, but rather congested. In healthy people lack of blood in the stomach acts upon a special nerve, and all the characteristic symptoms of hunger follow. Now this hunger nerve and the nerves of the mouth and tongue are branches of the same nerve-trunk. Hence, a stimulus applied to the tongue, by a spice, for example, creates or increases appetite. On the other hand, when the nerves of the tongue are affected by a diseased condition of the mucous membrane of the mouth, the patient has no appetite, though his stomach may be empty, and he may be in actual need of food.—*Dietetic and Hygienic Gazette.*

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Southey.*

A man who knows the world will not only make the most of everything he does know, but of many things that he does not know, and will gain more credit by his adroit mode of hiding his ignorance than the pedant by his awkward attempt to exhibit his erudition.—*Colton.*

ENTHUSIASM.

ELLA HALE GORDON, SYRACUSE, N. Y.

The first power with which man was endowed was vitality, life. As he grew he became stronger, and began to see more of life. Then, as weeks of his existence increased, he became a struggling mass of *animation*. His mind was soon aroused at the sight of surrounding objects; although only certain objects aroused his mental activity—hence *attraction*. Then he made an effort to obtain that object which was his *choice*. Last, he played with or analyzed the object of his attraction, in which he showed *intense interest*. Hence was born the essential power of growth—*enthusiasm*.

The psychological explanation of enthusiasm is:

From impressions gained through seeing, hearing or reading, there appear on the brain mental pictures that vibrate. The more vivid the image the more rapid the vibration, and since the vibration of mental images produces emotion or feeling, the stronger will be the feeling when the images are vivid. Now feelings or emotions vibrate until they reach a point of accumulation at which they seek liberation. Thus every cell and nerve vibrate with such intensity that a feeling of life—animation—enthusiasm is produced throughout the entire body. And if this feeling or emotion is not at once expressed by the utterance of a word or performance of an act, it becomes less and less tense, weakens and expires from want of freedom. Often has many an indolent individual crushed the emotion of enthusiasm because he was too lazy to respond by putting spirit into word or act when the vibratory emotion first sought liberation.

Enthusiasm, then, is an emotion within; the spiritual element that inspires perseverance and earnestness—without which there can be no progress. It is a positive power because its nature is to make cheerful, happy and hopeful the individual, and to give life and vigor to every guiding nerve in the human organism.

"Every great and commanding movement in the annals of the world, is the triumph of some enthusiasm. Nothing great was ever achieved without it."—Emerson.

To illustrate this fact: There was Raphael, Michael Angelo, Watt, David Garrick, Gladstone, Napoleon, Patrick Henry, Daniel Webster, and many other great and good men whose successes were due to their intense earnestness and enthusiasm that was as inspiring as it was contagious.

Disease, environment, close association, inheritance, bitter sorrow and disappointments have prevented and do prevent many from becoming enthusiastic. But were circumstances and environment favorable to our greatest and most successful men? Indeed much to the contrary. Few there were whose environment was inspiring. What cared they! There was something within, the mighty spirit that conveyed its pleadings through the imaginative brain which told the individual that—*We can if we will.*

Life is just what we ourselves make it.

It is dull and monotonous to the discouraged, hopeless and aimless. But how inspiring, hopeful and interesting it is to the noble uplifting enthusiast!

"The heart rules youth, head manhood." Who is the happier, the child or man? Because the child thinks, talks and acts with life, animation and spirit, he is happy; because he is gay, sprightly and cheerful he is happy. In a word he is happy because he is "enthusiastic" and acts naturally. Then the most natural person, an enthusiastic one, is the youth or the unaffected man or the unaffected woman.

Men are nothing until they are awakened. The cold, half-hearted, doubting and fearing never accomplish the most, because they are unnatural and negative. But the honest hearted, brave, positive, determined, enthusiastic lifter, not leaner, who feels kindly toward all, makes the best of everything, and sings at his work, enjoys that for which all strive—happiness. It brings success by means of that natural and spiritual power—enthusiasm. This power has a marvelous effect upon man's nature, namely:

Mentally: It strengthens and invigorates the brain to greater activity. It may make us a crank, but what would the world do without them? Columbus, Morse and Fulton were cranks for the reason that they did not think as others did; but they were enthusiastic. And what was the result? *Progress!* Enthusiasm reaches the goal for which it so earnestly slaves, ascends the slopes amid winds of sorrow, that only a contented, determined, enthusiastic brain could endure, and reaches the top. Then these once considered cranks are blessed by the thousands. Such is the effect that noble, earnest enthusiasm has upon the mind.

Morally: An earnest, enthusiastic brain guides the morals and leads them to the heights of spirituality. Who is more virtuous and noble than the hopeful, enthusiastic youth who endures much and waits long, that he might attain the goal for which his heart increasingly craves! It has a wonderful effect for the better upon our morals.

Socially: Human society feasts on good times. What constitutes pleasure and a good time? The cheerfulness, happiness, life and enthusiasm of the individuals, without which there could be no progress politically or socially. Society bars out the unconcerned, quiet and unamiable; but it seeks the lively, good natured, earnest and enthusiastic. Therefore, if you would be successful in life, human society, you must have people *like* you; and the way to accomplish that is to be cheerful, get the best out of everything by putting spirit into it, be determined, earnest and enthusiastic.

Physically: Its action on the "nerve vapor" is so favorable that digestion, assimilation, circulation and respiration are carried on in a harmonious manner, thus producing healthy blood that manifests itself in the fresh, rosy complexion. When the action of the brain is increased the body will be in a more healthful state, because what affects mind affects body. Soundness of body depends upon soundness of mind. Mind is the master of the entire organism. Cheerfulness and animation are necessary to the best growth of mind and body.

Spiritually: That *power* which enables us to think, speak and act with a serene, undisturbed conscience, is a noble and virtuous one. It benefits others and self, endures and waits, uplifts by giving joy, and is known as Enthusiasm.

FEMALE TROUBLES AND THEIR CURE BY SUGGESTION.

HERBERT A. PARKYN, M. D.

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It has been said that nine out of every ten American women suffer from female troubles in some form or other, and it is the usual practice of the average physician of the present time to attribute nearly every symptom of which women complain to troubles of the generative organs. For instance, if a woman complains of headaches, neuralgia, dyspepsia, hysteria, nervousness or any other of the numerous complaints with which men and women suffer in common, the cause is generally sought for in her generative organs, and nine times out of ten some abnormality is found. The abnormality may be a displaced or enlarged uterus, an inflammation or catarrh of the uterus, stenosis of the os uteri, adherent prepuce, a laceration of the uterus or perineum or both, and the patient is promised relief by local treatment, support from a pessary or an operation for the lacerations or stenosis.

Now, if every woman's symptoms disappeared after the local troubles were looked after, it would go far to prove that the troubles with the generative organs are the cause of the many remote symptoms of which woman complains. But, when careful observation and inquiry show that not one in ten of the women treated in this way receives permanent benefit, it is evident that, even if the symptoms in remote parts of the body are present in women suffering from uterine troubles or lacerations, the uterine troubles or lacerations are not the cause of the other symptoms.

Occasionally, however, a woman regains perfect health after local treatment, but it is probable the greater part of the benefit can be traced to suggestion, for it is not uncommon for patients that have been advised to undergo local treatment or an operation, to regain perfect health while being treated by a Christian Scientist, Magnetic Healer or an advocate of some other of the many forms of treatment that, it is evident, depend entirely upon the Law of Suggestion for their results.

Again, I have seen patients completely cured by suggestive treatment, after a long course of local treatment or an operation had failed to produce any amelioration of the many symptoms for which the cause was sought in the generative organs.

When I began the practice of medicine, after graduating in medicine and surgery, I believed, from what I had been taught, that the majority of troubles of which women complain could be traced to uterine or kindred disorders, but I found in actual practice that results would not "square" with the theory, although the local troubles could generally be found. After giving a great deal of attention to the practice of suggestive therapeutics I discovered that by building up my patients through the use of suggestion, every local and general symptom disappeared,

as a rule, in nearly every case except those in which lacerations were present, and even in these cases it was the rule for every symptom but the laceration to disappear. From these results I concluded that the majority of local troubles, including the lacerations, were not causes but concomitants of the general symptoms, and that all the symptoms, including the local troubles, were the results of a common cause—imperfect nourishment.

Since coming to this conclusion and treating patients with this thought in mind, I have had uniformly excellent results in relieving the majority of troubles peculiar to women and the many general symptoms which usually appear in women so badly run down physically that the conditions that favor troubles in the generative organs are present.

Perfect nutrition means perfect health and the perfect functioning of every organ in the body. Show me a perfectly nourished woman, and I will show you a woman that does not know the meaning of chronic headaches, neuralgia, dyspepsia, constipation, nervousness, painful menstruation, menstrual irregularities, uterine displacements, weak back, etc., and if she have children, labor will be easy and unaccompanied by lacerations.

Show me a woman whose main organs of nutrition are out of order—one whose circulation is poor in consequence—and I will show you a woman that, besides being exposed to the inroads of disease, is likely to suffer with headaches, neuralgia, hysteria, nervousness, painful menstruation or other menstrual irregularities, weak back, lacerations, displacements of the uterus, etc.

I do not advocate dispensing entirely with local treatment and operations for lacerations, in extreme cases. If the local treatment did nothing more than act as a strong suggestion, it would be valuable, and in some cases it is without doubt of positive benefit, aside from the psychic effect. But what I do discountenance is the habit so many physicians have of treating the local symptoms only, believing that this procedure will relieve all the general symptoms, regardless of the state of the mind and the patient's habits of living.

My clinical records of patients treated at the Chicago School of Psychology show that the majority of female patients that apply for treatment at the school have been told by their physicians that most of their symptoms could be traced to troubles of the generative organs. Nearly all these patients have received local treatment or operations before coming to the school clinics, but in nearly every instance the troubles have not been relieved in the slightest, or the benefit, if any, proved to be temporary.

No doubt remarkable benefit has at times followed local treatment or an operation, but these results are few and far between, and a close analysis of the history of the improvement and the changes in the patient's habits of living and thinking will show that suggestion has done the greater part of the work, by changing the patient's habits of thought and habits of life, and that these changes were immediately followed by an improvement in the method of partaking of the life essentials. Sometimes the relief brought about in this way is permanent, in which case the local treatment is credited with the cure; but more often the patient relapses into the old conditions for which relief was sought.

To illustrate my point, I will take the case of Mrs. M., who came to my clinic

about ten months ago. She was suffering with melancholia, nervousness, headache, exhaustion, backache, sleeplessness, dyspepsia, and constipation. She said all her troubles dated back to the birth of her only child, eight years before; that a laceration of the cervix had occurred when the child was born and that the physicians she consulted attributed all her troubles to the presence of the laceration. Eighteen months prior to her appearance at my clinic she had submitted to an operation for repair of the laceration, and immediately afterwards her health became better than at any previous time in her life. She attributed this improvement to the repair of the laceration, but could not understand why all her old symptoms had returned, and again resorted to local treatment, which did not benefit her in the least.

By questioning the patient I gleaned the following facts: She had suffered with painful menstruation and constipation before her marriage and her child was born one year after marriage. Her married life had never been very happy and at the time of her operation, *which was performed at a sanitarium,* she weighed twenty pounds less than when she was married. She had never given any attention to the "life essentials," but her apetite improved while she was at the sanitarium and she gained thirty-two pounds in the six months she remained there after the operation. When she left for her home she felt better in mind and body than at any time in her life. Her domestic affairs went smoothly for awhile after she returned, but before three months had elapsed the old discord arose, her appetite disappeared, dyspeptic troubles returned and she lost weight rapidly, and slowly but surely the old general symptoms returned. She consulted her family physician, who said he found a catarrhal condition of the uterus, and local treatment was employed for several months without benefit.

At this juncture the patient came to my clinic, and after four weeks' treatment she left for home perfectly well again. Every symptom had disappeared and she had regained fourteen of the twenty-six pounds she lost after leaving the sanitarium. It is nearly ten months since this patient attended the clinic and she is in better health at the present time than when her case was dismissed. She weighs six pounds more than when she left the sanitarium; has brought harmony into her home and is looking after the "life essentials" every day of her life.

From the patient's statements and the history and results in this case I draw the following conclusions: The patient had never partaken properly of the life essentials, even when a girl, and the constipation and painful menstruation, of which she complained before marriage, were the results of the consequent imperfect nutrition. The uterus being improperly nourished could not perform its functions properly—hence the painful menstruation and the laceration at the birth of her child. With added cares of motherhood and family discord, greater draughts were made upon her vital forces and, as she grew weaker, she partook of less of the life essentials, which accounts for the loss of twenty pounds in weight. This loss in weight meant that a great reduction had taken place in her general nutrition, and different parts of the body began to complain from sheer starvation—these complaints were seen in the general symptoms. She was told, however, that all her troubles were caused by the lacera-

tion and an operation was performed at a sanitarium. At the sanitarium she was free from the cares and discords of her married life and had complete mental and physical rest, bright companions, fresh air and a hearty diet. Small wonder she gained thirty-two pounds in six months under these conditions. While she was gaining the thirty-two pounds every cell in her body was receiving the extra nutrition it had been crying out for for years. With the improved nutrition all her distressing symptoms disappeared, but the relief was credited to the operation. However, her improved health was merely an environmental accident for, not understanding the real source of the benefit she had received, all her old symptoms reappeared when she returned to her old discordant environment and her old habits of living. The symptoms could no longer be attributed to the laceration, but some other local trouble was found and treated. However, she received no benefit from the local treatment this time because she was treated at home, and no changes in her habits of living or thinking were made or suggested.

Under the suggestive therapeutic treatment at my clinic the patient was shown why she had built up and run down previously. She was taught how to partake of the life essentials, and her habits of thought and her attitude toward her relatives were completely changed. She gained from the first treatment with the result I have already told.

This case is not an exceptional one. There are thousands of similar cases, in every city in the land, for which proper suggestive treatment holds greater promise of certain and permanent relief than any other system of treatment known at the present time. The suggestive treatment is educational, and once a patient is relieved she is able to maintain her good health.

I could give detailed accounts of the history and successful treatment of scores of cases that have appeared at my clinics suffering with "female troubles," but they would all appear to be alike; each having a history of imperfect nutrition and symptoms such as constipation, dyspepsia, headaches, menstrual irregularities, uterine displacements, etc.

Nothing can be more satisfactory to the practitioner of suggestive therapeutics than to watch the return to perfect health of these victims of chronic "female complaints."

Suggestion works marvelously with these cases. The suggestive treatment should be used to stimulate the main organs of nutrition in their work and to improve the patient's mental condition when necessary. It quiets their fears, gives them hope and courage, makes them hungry, educates them in self control, teaches them how to use their forces, stimulates the organs of nutrition and the whole circulation, and eventually brings them into perfect health.

I have watched the prematurely aged and pinched faces of hundreds of these cases gradually fill out and take on the expression and glow of youth, under suggestive treatment, and I have seen frail, emaciated forms strengthened and nourished until they presented the well rounded, graceful curves indicative of the strong, healthy, robust woman.

If every suffering woman and every physician could be brought to realize that the majority of "female troubles" can be surely and swiftly relieved by suggestive therapeutic treatment, the health of the mothers of the race would take a bound toward perfection, and local treatment would seldom be used and seldom considered necessary.

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EDITORIAL.

X When this paragraph is marked with a red or blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon.

Every subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers whose time has expired.

If we do not receive notice from a subscriber to discontinue sending the magazine, we will take it for granted that he desires his subscription extended for another year.

The Editor's Holiday.

I suppose every editor should take a holiday at least once a year, and this month I shall take mine by publishing Dr. Sudduth's long, interesting article, "A Study in the Psychology of Music," instead of our usual query department. However, look out for the query department next month.

We received many flattering letters from our subscribers, praising the August magazine in general and the query department in particular, and requesting that we devote more space to queries in subsequent issues. Consequently, hereafter (after my holiday) we will give more attention and more space to the queries, and endeavor to make the query department the most interesting and valuable section of the magazine.

If any reader of this magazine is lacking in enthusiasm over Suggestive-Therapeutics, he should arrange, sometime, to attend the morning clinic at the Chicago School of Psychology and witness the results being obtained there in the treatment of patients. The August class and clinic have just ended, and no more clinics will be held till October 1st. The August clinic was one of the most interesting ever held at the school, owing to the variety of cases and the results obtained. On August 11 the students witnessed an operation under Suggested Anesthesia. Six tumors were successfully removed from a man's arm after anesthesia had been induced by Suggestion. Dr. Edward Sauer, of Chicago, performed the operation, and your humble servant, the editor of this magazine, induced the anesthesia.

There were cases of epilepsy, locomotor-ataxia, self consciousness, nervous prostration, tobacco habit, diabetes insipidus, chronic sick headache and a number of "typical cases," with many general complaints, such as constipation, dyspepsia, neuralgia, painful menstruation, poor circulation, etc. The effects of the Suggestive treatment, even in two weeks, were very gratifying, and in the October number I shall probably tell about the cases treated.

Several students attending the August course subscribed for good blocks of stock in the Motzorongo Company, after meeting some of its directors and investigating its proposition thoroughly.

The two-page advertisement of the Motzorongo Company appears in this issue, and every reader of SUGGESTION should write for a prospectus.

I have given a great deal of attention to tropical agriculture and Mexican plantation investments, and I am a stockholder in several of them; but I must say, from what I know of the directors, possibilities, dividends, development, etc., of many of these plantation companies and their plantations, that the Motzorongo Company and its plantation are far ahead of any on this order.

When my father, Mr. James Parkyn, was in Mexico examining plantations, he met a number of gentlemen, who contemplated purchasing the Motzorongo plantation from the heirs to the estate of the late General Carlos Pacheco.

Having heard the Motzorongo property with its 165,000 acres of land, its $300,000 sugar mill, large general store, hotel and other buildings and improvements were for sale, and being in the neighborhood of the plantation, my father gave special attention to it and made many enquiries about the property in Mexico, al-

though at that time he had no idea he should become financially interested in it. He was informed from every quarter that it was one of the best known and most valuable properties in Mexico, and, on his return, told me it was the finest plantation he had seen during his trip. This property was deeded by the Mexican Government directly to General Pacheco, who at the time of his death, which occurred a few years ago, was Secretary of the Interior of the Republic of Mexico.

A few weeks ago the Motzorongo Company was formed in Chicago by the gentlemen my father met in Mexico, and I was appointed to serve two years on the board of directors of the company, my father and I having become large stockholders in the company.

The plantation is in full running order now. The capacity of the mill is already planted in sugar cane, and with the other crops, such as coffee, bananas, pineapples, oranges, lemons, cocoa, etc., it is probable a 20 per cent dividend will be declared on the stock for the year 1903.

In order to pay off the balance of the purchase price, $400,000 worth of stock has been offered to the public, and I want a large portion of this stock to be taken by the 10,000 readers of SUGGESTION. The stock is being sold in shares of $10.00 each—the par value of the stock—but inside of three or four years, every share of stock will be worth $100 or more. There are 250 square miles of property in the plantation, which is plentifully supplied with water, by rivers, streams and springs. Over 80 square miles are fenced off with six-strand barb wire fencing, and the stock of cattle and hogs is being increased rapidly. Cattle and hogs will prove a valuable source of income, for they can be sold on the plantation at a good price, and there is fine pasturage the year round. There are over 60,000 acres of fine sugar cane land, 15,000 of which are already cleared, and when it is remembered that sugar cane yields $200 net an acre, the enormous profits from this source alone can be easily estimated. I firmly believe that this company, within the next few years, will be paying dividends of 100 to 200 per cent and up, every year.

The greater part of Motzorongo at present is covered with vast forests of the most valuable kinds of fancy woods, for which there is a ready sale at the plantation door. Even now, the manager, Mr. Straube, has contracts for all the cordwood he can supply at $4.00 per cord, and all the railroad ties he can turn out. Land adjacent to Motzorongo is selling for $10.00 to $25.00 an acre. Rubber is growing wild all over the plantation, but this source of income is not counted on for the present, although 50,000 rubber trees have already been planted, and within a year or two there will be thousands of acres devoted to the raising of rubber.

Within a few miles of Motzorongo a plantation of 9,000 acres is devoted entirely to rubber, and it is estimated that the annual profit from these 9,000 acres will be $1,450,000 for the year 1908, and $4,500,000 in 1916. This plantation of 9,000 acres is selling its shares for $300 an acre; or, in other words, it is capitalized for $2,700,000, while Motzorongo, with over 165,000 acres, 20,000 of which can be devoted to rubber, is capitalized at $1,250,000—about $8.00 per acre.

The Vera Cruz & Pacific Railway bisects the Motzorongo plantation for thirteen miles and maintains two stations on the property. Besides this, there are fifteen miles of railway on the plantation, owned by the Motzorongo Co., and used

to bring the sugar cane from the fields to the sugar mill; twenty steel cars, also owned by the company, being used for this purpose.

It is possible to leave Chicago Monday morning and sleep in one of the twenty-five rooms in the manager's house by Saturday night, having traveled every foot of the way on fine express trains.

A large party will be formed to visit the plantation in October or November, and Colonel J. A. Robertson, first vice-president of the Motzorongo Co. and the best-known American in Mexico, has placed a private car at the disposal of the party. I expect to be one of the party, and I should like to see a number of SUGGESTION's readers join it also. How many will accompany me?

I told the Motzorongo Co. I wanted all my SUGGESTION friends to have an opportunity to invest in something I could conscientiously urge them to go into, knowing they would receive large returns for their money, and I succeeded in persuading them to place a two-page advertisement in this number of the magazine. Now, I want every subscriber to write for a prospectus, whether he expects to take stock or not, and I should like to know that those who have money to invest have sufficient confidence in my judgment to write for a prospectus and investigate the matter for themselves. I know they will find it the best, safest and most permanent investment they ever heard of.

The Motzorongo Co. will be kept a close corporation, and only sufficient stock is being sold to clear the vast property from debt; the bulk of the stock being kept in the treasury for the benefit of the stockholders who are fortunate enough to get in on the ground floor by taking stock now. No more money will be required to run the plantation after these 40,000 shares are sold, for it is a running, paying plantation now.

One hundred dollars invested now will, in all probability, pay $20 in dividends next year, and in ten years it is likely to pay $500 and even more per year. I know these figures seem large, but wait until you have received a prospectus and you can then form some idea of what is being done on this plantation and will understand its possibilities.

The management of the plantation is in excellent hands and the promoters of the enterprise are business men of sound financial standing.

No more interesting and profitable holiday trip could be taken than a visit to Old Mexico, and if any of my readers will accompany me on this trip I shall be glad to hear from them, whether they are subscribers for stock or not. There will be a special railroad rate for the party, and Mr. Straube, the local manager, informs me there is sufficient room in the large administration building to accommodate all that are likely to make the trip. So let me hear from you if you can arrange to go. We shall have an opportunity for testing the Suggestibility of the native Mexican, but I am informed that a practitioner of Suggestive-Therapeutics would probably starve in Mexico, unless he could mask the Suggestive treatment with electricity or powerful drugs.

The Chicago address of the Motzorongo Co. is 813 National Life Building, Chicago, Ill., and a card will bring the prospectus.

In the October number of this magazine will appear an article from the pen

of the author of "The Law of Psychic Phenomena," Thomson J. Hudson, L.L. D. The title of the article is "How I Became Convinced of the Truth of Telepathy." This contribution should prove of great interest to all our readers, and more particularly to those who have read Dr. Hudson's marvelous masterpiece, "The Law of Psychic Phenomena."

Tell all your friends to look out for the October number, and if you will send $2 we will send you a copy of "The Law of Psychic Phenomena" (price $1.50) and place a friend's name on our subscription list for one year.

When Pa Tried Mental Healin'.

When Pa tried Mental Healin' in the Fall of '94
He says: "At las' I've found the art of livin' evermore;"
And a moisture born of pity dimmed the lustre of his eye,
As he said: "Oh, wretched mortals, in your ignorance to die!
W'en you might keep right on livin' if the fact you once opined
That disease is but a phantom of the morbid, restless mind.
Halleluyer!" said my father, in a jubilatin' awe,
"That the fact that Mind is Monarch is the glorious truth I've saw."

Then Pa read from the sages who the Higher Law apply
That pain is but a notion that the Mind has fooled us by.
There was "Ethyl Biggs, on Spirit," and he said 'twas lovely, too,
And a learned dissertation called "High Thoughts, by Mamie Drew";
There was "Sadie Sobbs, on Sorrow," "Hannah Hurd, on Thought Profound,"
And some more that I've forgotten, but they all were sweetly bound;
And Pa remarked to Sister Bings, in accents even gay:
"I'm goin' to live forever, for I've found the Mental Way!"
"Oh, do not cry, my little son," said Pa, "for here's the truth:
Your pain is only in your Mind; it is not in your tooth.
Jus' set your Mind upon it, an' keep it sot right there,
An' you'll be surprised to notice that it is not anywhere.
Don't tell me that your tooth does ache! I guess I orto know!
An' quit that howlin' now at once, an' give your Mind a show!"
And then I went behind the barn until my tears I slaked—
Perhaps my tooth wan't aching, but I know I thought it ached.

One day my Pa was poundin' on a nail against the wall,
And he sort of missed the target and hit his thumb—that's all;
But the words my Pa then strewed around they were a grief to me,
And I thought I'd best console him, for his language was too free;
And so I says: "It doesn't hurt; it's only in your Mind,
And if you'll give your Mind a show you'll be surprised to find—"
I never did get further, for he jerked me out of plumb,
And said: "Dern Mental Healin'! This hurt is in my thumb."

Since then my Pa's backslidden, and he groans and moans around,
And his books on Mental Healin' in the attic may be found;
And he often says, emphatic: "A man's a fool, I find,
Who insists a broken thumb-nail is a phantom of the mind,
That cholerer's a delusion, an' that typhoid is a sham.
They's plenty of such imbeciles, but drat me if I am!"
And so I kind o' argue, though in confidence I speak,
That my Pa has good intentions, but his mind is middlin' weak.

Alfred J. Waterhouse, in New York Times,